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02. 24. 1687.

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Cant. a Sacris.

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THE
STATE
OF THE
Church of Rome
WHEN THE
Reformation Began,
As it appears by the
ADVICES
GIVEN TO
PAUL III. and JULIUS III.
BY [William Clajett]
Creatures of their Own.

With a Preface leading to the Matter of the Book.

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Church of England

When the

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PROBIL and PROBIL

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Church of England

The Preface.

THE opposition that Luther made to Indulgences at first, and soon after to other Abuses in the Roman Church, awakened many to enquire into the Reasons of several things in which they had hitherto acquiesced without particular examination: Which liberty so dangerous to the interest of the Roman See, soon brought upon Luther, who was so notable an example of it, no little trouble from thence; insomuch that he found himself constrained to appeal to a General Council: An expedient no less hated by the Court of Rome, which had not yet forgotten the Councils of Constance and Basil, than it was generally desired by all the better sort of men, as before for the reforming of Abuses, so now for the quieting of Controversies in Religion.

Leo the Xth being dead, who had not been wanting, for his part, to suppress these beginnings of a new Inquisition into the Authority of Popes, was succeeded by Adrian VI, about four Years after Luther's Declaration. Adrian like an honest man, ingenuously confessed that this distress was justly come upon the Holy See, as a punishment of those Abominations that had been committed in it, and promised to the World a Reformation. But the German Princes insisted to have a Free and General Council called; which was by no means well taken by the Court of Rome. Whereupon the Secular Princes sent their Manifesto to the Pope of the Centum Gravamina, or the hundred Grievances which they had suffered from that Court. But Adrian died (not without vehement suspicion of

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foul play) before he had sat two Tears in the Chair, and with him died almost all that was honest and good in the Roman Court.

Clement VII comes next to the Papacy, who of all things could not endure the thoughts of a General Council, in times wherein he was sure the Popes Authority would be called in question: He therefore laboured against it with all imaginable industry and artifice. But it being impossible to satisfy those that had not yet openly withdrawn themselves from the Obedience of that See, without seeming to condescend to the general desire of Christendom in this matter, he tried at length to pacify them, by making promises of calling a Council, which it was plain to wise men he never intended to perform; since at first he would neither say where nor when it should be held; and at length, when the Emperour pressed hard upon him, he absolutely insisted, that the Council might be held in Italy: A condition, which as things then stood, he was sure would not be submitted to.

Then comes Paul III, as great a Dissembler as ever lived, who knew no less than his Predecessours how fatal such a Council as was desired, must necessarily be to the Gentlemen of the Roman See. He found that it was but more passionately desired, for being refused; and was indeed put to the utmost stretch of his Talent to keep a temper in so difficult a case: But being the fittest person in the World to do what was possible in this nice Juncture; he put off, for some time, the Indiction of a Council, under the pretence of an earnest desire to call one: But when that artifice was stale, he delayed the opening of it after it was called: And when nothing else would do, he knew the best ways how to manage and govern it, and to make the World believe all the while that it was unconstrained and free.

But in the third Tear of his Popedom, the clamour of the World being upon him for neither calling a Council, nor so much as performing his promise of Reforming the Court and the Church

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Church himself, he was forced to make some notable semblance of the later, that he might a little longer keep off the former. To this end he required four Cardinals, and five other Prelates, to draw up, in the most impartial manner, a formal Catalogue of Abuses that needed a Reformation: Which accordingly was done in the former of the two following Advices that are here published.

The trick was to make the Christian Princes believe, that he that required, and they who gave this Advice were in good earnest: And so it was sent into Germany, where it produced quite other effects then were hoped from it; for all mens mouths were opened against the Court more than they were before: And the Court soon shewed, that this solemn Advice was but meer Artifice and Collusion to amuse the World, and to keep off the so-much-dreaded Council, as long as it was possible. As for the Pope himself, how well he was disposed to follow the Rules of this Advice, appeared by the whole course of things afterwards: For his business all along was to support the Absoluteness of the Roman See; and to maintain, that all Judgment in matters of Religion, ought to be referred to the Apostolic See, and that Divine and Humane Laws; and the Consent of Ages had given to the Pope the Supreme Authority, as of calling Councils, so of determining and ordering things that regard the Unity and Advancement of the Church. As he told the Emperour roundly in a Letter to him about seven Years after.

*Padr. Paol.
Aug. 5. according to
some Copies;
24. 1544.*

As for the Courtiers that gave the Advice, one of them was the Theatine Cardinal, John Peter Caraffa, who was eighteen Years after Pope by the name of Paul IV; and who therefore had it in his power to put the Counsel he gave to Paul III, into execution, if any such thing had been in his mind. But nothing could be more inconsistent with his Counsel, than his Practice was: The Advice acknowledged, that the unbounded Licentiousness of Popes in breaking Laws, and doing whatever they had amind to do, had reduced Christendom to its deplorable

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nable condition. But this man yielded not to any of his Predecessours in Pride and lawless Liberty: He vouchsafed not to allow Secular Princes fit to be his Companions: He began his Papacy with breaking the Oath of Capitulation, usually made in the Conclave; and upon that occasion, declared it to be an Article of Faith, That the Pope could not be bound: He made himself so odious to the World, and especially to the Citizens of Rome, by Perfidiousness and Oppression, that the rage of the People against his Name and Family, could not be appeased, but by doing the most publick disgraces to him after he was dead.

Now whether Paul IV, when Cardinal, gave some good Advice for fashion sake, or having had some good purposes once, laid them all aside when he came to be Pope, I shall not dispute: But 'tis a plain case, that these men have confessed most horrible Scandals against themselves; and that at a time when their obligations to reform them, were the greatest that the World could lay upon them, they moved not one step towards a Reformation in good earnest; but made it their business to baffle the desires and hopes of all good men: Which shewed it to be the vainest thing imaginable, to expect afterwards any Reformation by a Council under the influence of the Roman Court, which by their own confession was guilty of all the disorders of the Church, or of such Popes as those, who by their own confession had been the chiefest Malefactors. The Decrees of an Italian Council under the Direction of such Managers as these, were not likely to be very holy ones. Nor were matters of Doctrine in a fair way to be sincerely deliberated upon, and determined truly by those who could not be brought to mend the most notorious faults they confessed against themselves; not such points of Doctrine, to be sure, as served to support those Abuses in practise, which they were resolved not to Reform.

Certainly there could be no other Reason to imagine that the Grace of the Holy Ghost should be present with such a Council,
excepting

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excepting this only, that the Managers were brought to it with as much difficulty, as if they had been sure to meet the Holy Ghost there.

The Bull for intimation of the Council, was not Published till five Tears after the Advice. Nor was it resolved that they should begin till two Tears after that, when the Pope furnished his Legates with Powers to Dissolve it, if it should not be an Obedient Council. For no Man could certainly say with what Dispositions, or in what Numbers, the German, French, and Spanish Bishops might come, and it was good to provide against the worst. It was yet about a year before the Council was opened; and the Proceedings were then retarded by artificial Difficulties, as well as accidental ones; and with all the Management, it did not thoroughly please; and so after frivolous Pretences was in two Tears time by a Majority of Votes, Translated to Bologna, the Imperialists remaining still in Trent. The Papalins must have it nearer home that they might tend it the better. But do what they could, they were obliged three Tears after to reassume it at Trent, the loss of which Point was therefore to be supplied with other Arts.

History of
Council of
Trent, p. 112.

Pope Paul Dying at this time, was succeeded by Julius III. who thought fit to suspend the Council for two Tears, the effect of which was that it came not together till ten Tears after. As for the Motives that influenced these Councils, and the Artifices that brought them to effect, and the Intrigues with Princes, and the Advantages which the Court made of their opposite Interests, for bringing the Council to a good end; all this is to be seen in Father Paul's History, but the particulars are too many to be touched here.

It was to Julius III that the three Bishops at Bononia Addressed the Second Advice, as Vergerius relates this matter, who best knew it, not to Paul the third, as Wolfius delivers in his Lectiones Memorabiles, who though he Quoted Vergerius, had lighted upon a false Copy, in which that passage at the end of the Advice, concerning our Queen Ma-

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ry was left out, which would have discovered that mistake of his, from whomsoever he had it, that it was found in the Palace, after the Death of Paul III. Certainly the discovery of this Advice was the most Fatal Thing that ever happened to the Reputation of the Roman Cause. And if it had not been upon the File against them now for above an hundred Years, I make no question but the Popish Gentlemen of this Age, would run it down for a Sham Advice, forged by Vergerius or some other Heretic against the Church of Rome.

The difference between that Advice of Nine to Paul, and this of Three to Julius, is in some respects very considerable; particularly in this, that the Nine seemed to be serious and were not, the Three were serious and seemed not to be so; which makes the Advice of the former look like Sincerity, and that of the latter to look like Wit: Whereas in Truth the one was very gravely given, without any intention to have it followed, the other with that pleasantness and confidence that uses to be amongst Friends, but with design of executing what was advised. But in this they agree, that as the Advice of the Nine represents the corrupt Practices of the Roman Communion, with the main Reasons thereof, so that of the Three truly shews what kind of Faith theirs is, and how it is to be supported.

Neither the one nor the other, that I know of, have yet had their turn in English: But they are so very instructing, especially the latter, that I thought a few hours spent in Translating them into our Language would not be thrown away.

They are so plain that they need no Comment, and the use that is to be made of them is so ready, that I need not make any Inference from them in behalf of the meanest Reader. Only it seemed reasonable to give some short account of the circumstances of the Times in which these things were done; which is all the Light that was requisite for those who may be strangers to the History of these Affairs.

THE
A D V I C E
 GIVEN TO
Pope Paul the Third

BY

Four Cardinals, and Five other Prelates,

Whose Names are Underwritten, in order to the
 Amendment of the State of the Church.

Most Blessed Father, we are so unable to express what mighty Thanks the whole Body of the Church is bound to pay to Almighty God, who has in these times raised up you to be the Supreme Bishop and Pastor of his Flock, and gives you likewise that Mind which you have, that we have no hope so much as to conceive how great they are. For that Spirit of God by which as the Prophet speaks the Heavens are made firm, has Decreed, as we cannot but see, by your Hand to support the Church, now that she is not only leaning, but just falling headlong into Ruin; nay, to advance her to her ancient Eminence, and to restore her to her former Beauty.

It

It is no uncertain Conjecture of this purpose of God, which we are enabled to make, whom your Holiness called to you and required, that without any regard had to you, or to any one else, we should signify to you what those Abuses are, and most grievous Distempers wherewith the Church of God, and especially the Court of *Rome*, has for a long time been affected, whereby also it has come to pass, that these pestilent Diseases growing to their height by little and little, the Church as we see is upon the very brink of Ruin. And because your Holiness (being taught by the Divine Spirit, who, as *St. Austin* says, does without noise of Words speak in the Heart) very well understands this to be the Original of these Mischiefs; that some Popes your Predecessours, having itching Ears, as says the Apostle *Paul*, heaped up Teachers after their own Lusts, not to learn from them, what they ought to do, but that they should take pains and employ their Wit to find out ways how it might be lawful for them to do what they pleased: To which we may add, that as the Shadow follows the Body, so Flattery follows Greatness, and Truth can hardly find any way to the Ears of Princes; hence it has come to pass, that there have been Doctors ever ready to maintain, that all Benefices being the Pope's, and the Lord having a Right to Sell what is his own, it must necessarily follow, that the Pope is not capable of the Guilt of *Simony*; inasmuch, that the Pope's Will and Pleasure whatever it be, must needs be the Rule for all that he does; which doubtless would end in believing every thing lawful that he had a mind to do.

From this Source, as from the *Trojan-Horse*, those so many Abuses, and such mortal Diseases, have broken forth into the Church of God, which have reduced her, as we see, almost to a State of Desperation: The same of these things having come to the Ears even of Infidels (let your Holiness believe us speaking what we know) who deride Christianity

stianity more for this, then for any thing else ; so that through our selves, we must needs lay through our selves, the Name of *Christ* is blasphemed amongst the Nations. As for you most Holy Father, for so in truth you are, besides that Prudence which you so long since have obtained, being also instructed by the Spirit of God, when you gave your self wholly to this care, that the Church of *Christ* wherewith you are entrusted, might be healed of her Distempers, and recover a good state of Health, you saw, and you saw aright, that where the Disease grew at first, there the Remedy must begin : And following the example of the Apostle *Paul*, you intended to be a Dispenser, and not a Lord, but to be found faithful in the Lord, like that Servant in the Gospel, whom the Lord set over his Family, to give them their Food in their season ; And in order to this, you resolved at no hand to Will that which is unlawful, nor to desire the Power of doing what you ought not. For these Reasons you called us to your self, who how unqualified soever we may be, in point of skill, for so weighty an Affair, do not yet want a good Affection towards the Honour and Glory of your Holiness, and above all to the Reformation of the Church of *Christ*. You enjoined us with most serious expressions, that we should go and bring together all those Abuses, and lay them before you, protesting that if we proceeded herein negligently, and unfaithfully, the account that should be given to Almighty God of this matter committed to our Trust, should be upon our selves. And that all things might be more freely handled by us, and opened to you afterward, you bound us by an Oath, and under the Penalty of Excommunication, that we should discover no part of this our Trust to any one whatsoever.

We therefore in obedience to your Command, have brought together those Distempers, in as few Words as may be, and their Remedies, the most effectual, at least

which we for our part could think upon. And now we rely upon your Goodness and Wisdom to mend all those faults and supply all those defects of the performance which are left in it, by reason of our incompetency for this undertaking.

But to reduce all our Thoughts to some certain Heads; since your Holiness is both the Prince of these Provinces, which are the Ecclesiastic Estate and Territory, and withal the Governour of the Universal Church, and likewise the Bishop of *Rome*; we have not taken upon our selves to speak of those things which concern that Principality, which by your Prudence is so excellently Govern'd as we see. We will touch upon these matters only that belong to the Office of the Universal Pastor, and some also that are proper to the *Roman* Bishop.

First of all then we think most B. Father, according to what *Aristotle* says in his *Politicks*, that as in every other Commonwealth, so in the Ecclesiastic Government of the Church of *Christ*, it should be esteemed the principal Law of All, that Laws should be observed as much as is possible; and that it be not lawful to Dispense with the Laws, but for a Cause urgent and necessary. For no Custom introduced into a Commonwealth, can be more pernicious, than inobservance of Laws, which our Ancestors thought were religiously to be kept, and doubted not to call their Authority Venerable and Divine. All these things you know Most Excellent Pope, you have read them long since in the Philosophers and Divines. But one thing there is of moment next to this, or rather of far greater consequence as we think, that it is not lawful for the Pope who is *Christ's* Vicar, to make any Gain to himself of the use of the Keys, of the power of the Keys we say, which *Christ* hath committed to him. For this is the Commandment of *Christ*: *Freely ye have received, Freely give.* These things being in the first place provided for, since your Holiness has the care of *Christ's* Church upon you, so that

that it may be furnished with divers Ministers, by whom that trust is to be discharged, and that these are all the Clergy to whom Divine Service is committed, the Presbyters especially, and those of them chiefly that have the care of Souls, and above all the Bishops; it follows, that in order to a right Proceeding in this Government, the first care that is to be taken, is, that these Ministers be such that are fit for the Duties of their Function.

And here the first Abuse in this kind, is, that in the Ordination of Clerks, especially of Presbyters, no manner of care and diligence is used, but every where the most uneducated Youths, of the vilest Parentage, set out with nothing but evil Manners, are admitted to Holy Orders, even to Priesthood it self, tho' that be the Character which expresseth *Christ* more than all others. From hence grow innumerable Scandals, from hence comes the Contempt of the Ecclesiastic Order, and hence it is, that the reverence of God's Worship is not only diminished, but well nigh extinguished. We think therefore the best way would be, for your Holiness to appoint two or three Prelates of Learning and Probity to look after this matter, who should govern the Ordinations of Clergy-men, and then to enjoin all Bishops under the Penalty of Censures, to take the like care in their Diocesses. Nor should your Holiness suffer any to be Ordained but by his own Bishop, or with the License of his Bishop, or such as are Deputed in the City. And every Bishop should provide a Master in his Church, for the instruction of the inferiour Orders of the Clergy, in good Learning, and good Manners, as the Law requires.

Another Abuse of a most grievous Nature, is in the Collation of Ecclesiastical Benefices, especially with Cure of Souls, and above all of Bishopricks, the manner having been, that good Provision is made for those who have the Benefices, but for the Flock of *Christ*, and the Church,

none at all. In bestowing therefore these Benefices with care, and chiefly Bishopricks, it is highly requisite, that they be conferred upon good and learned men, who are able by themselves to discharge the Duties belonging thereto; and who withal, are most likely to be resident; for which reason a Benefice in *Spain* or *Britain*, is not to be given to an *Italian*, nor the like; which Rule is to be observed both in Collations, when a Vacaney happens by the Decease of the Incumbent, and in Cessions too, whereas now no regard is had to any thing else, but the will and advantage of him that resigns: We think therefore it would be very well, if one or more honest men were appointed to govern this Business. Another Abuse is, when Benefices are conferred, or resigned to others, that Pensions are to be paid out of the Revenues; nay, and sometimes he that resigns, reserves all the Profits to himself: In which matter it is to be observed, that Pensions ought not to be allotted upon any other account, but as certain Alms which should go for pious uses, and for the relief of the Poor. For the Revenues are annexed to the Benefice, as the Body to the Mind, so that of their own nature they belong to him that has the Benefice, that according to his Rank he may live honestly upon them, and be able to bear the charge of Divine Service, and to repair the Church, and the Houses belonging to it; and that he should spend what remains in pious uses. For this is the natural employment of such Revenues.

But as in the Course of Nature, some things are done otherwise then according to Common Rules, and besides the Inclination of Universal Nature; So as to the Pope, who is the Universal Dispenser of Ecclesiastical Benefices, if he sees that the Portion of the Priests, which ought to be laid out in pious uses, or some part thereof, may be employed for some particular good uses; & that it would be most expedient it should be so, he may without doubt provide accordingly.

He

He may therefore very lawfully set a Portion upon a Benefice, for the relief of an indigent Person, especially a Clergy-man, that he may be able to live in some measure according to his Order. But 'tis a great Abuse that all the fruits should be reserved, and that wholly taken away which is to serve for the maintenance of Divine Service, and the support of the Incumbent: and that Pensions should be given to rich Clergy-men, who can live conveniently enough upon the Revenues which they have, is surely a great Abuse also, and both of them are to be removed.

There is another Abuse also in the changing of Benefices, upon Contracts that are all of them *Simonical*, and in which no regard is had to any thing but gain. Another Abuse to be taken away altogether, has prevailed in this Court by the knavery of certain persons that are shrewd in their way: For whereas the Law provides, that Benefices cannot be given away by Will, because they are not the Testators, but the Church's Fee; and that the Church's Patrimony should be continued as a common provision in the behalf of all good men, but never grow into a private Estate: No little pains have been taken, in which more of Worldly Wisdom than *Christian Honesty* is to be seen, to find out divers tricks for the eluding of the Law. For Bishopricks and other Benefices are resigned, first, with a condition of resuming them; to which is added, a reservation to Collate the Benefices belonging to them; with another reservation to Administer and Govern. And so here comes to be a Bishop who has not so much as one Right of a Bishop, while the other is no Bishop at all, who claims all the Right belonging to one. Your Holiness may see to what a pass things are brought by the flattery of making every thing lawful that is resolved to be done. For we would fain know what this is, but to make a private Inheritance of a Benefice? Another cheat besides this is invented, that Bishops upon their Petition,

Petition, have Co-adjutors granted to them, not so well qualified as themselves; so that unless a man be resolved to shut his Eyes, he must needs see that the Co-adjutor is by this trick made Heir to the Bishoprick. Again, it is an ancient Law established by *Clement*, that the Sons of Priests should not succeed their Fathers in their Benefices; and this, least the common Patrimony of the Church should become a private Estate. But as we hear, this venerable Law is dispensed with: and we must not conceal what every prudent person will by himself discern to be a great truth, that no one thing hath raised more of that Envy against the Clergy, from whence so many Seditions have already happened, and more are at hand, than this turning of Ecclesiastical Profits and Revenues from being a common, to a private thing. All men had some hope before this, but now they are reduced to despair, and sharpen their Tongues against this holy See. It is another Abuse, that Benefices are disposed in Reversion, and occasion is given to the Expectant to desire another mans death, and to be glad when he hears of it: By which means also when a Vacancy happens, they that deserve best are excluded; besides the Law Suits that are hereby caused. All this we think ought to be mended. By the same craft a farther Abuse is introduced: For whereas some Benefices are by Law *Incompatible*, and are so called, our Ancestours intending to admonish us by the signification of the word, that they ought not to be conferred upon one person; this too is now dispensed with, and not onely two, but more of these Benefices; and which is worst of all, Bishopricks are enjoyed by the same man: Which custom brought in by Covetousness, we think ought to be turned out again, especially as to a plurality of Bishopricks. What shall we say to the union of Benefices for a mans Life, to avoid the incompatibility of them under this colour, is not this a meer fraud upon the Law? Another Abuse has prevailed,

ed, that Bishopricks, not one only, but more are collated upon the most Reverend Cardinals, or given them in *Commendam*: which we, most blessed Father, believe to be no slight grievance in the Church of God; in as much as first of all, the Office of a Cardinal, and that of a Bishop are incompatible in the same person: For the Cardinals province is to assist your Holiness in the Government of the Catholic Church: But that of a Bishop is to feed his Flock; which he cannot do well and as he ought, if as a Shepherd he dwells not with his Sheep: besides, Holy Father, the example of this custom does a world of mischief: For how can this Holy See guide others, and correct their Abuses, if she suffers such Abuses in her principle Members? For we do not think that because they are Cardinals, it should be more lawful for them to transgress the Laws, but that they should least of all presume to do it; since their lives are to be a Law to others; nor are they to be like the *Pharisees* who said but did not, but to our Saviour *Christ*, who began to do, and then to teach. And besides this, Licentiousness being the sewel of Avarice, the use of it is prejudicial to the Counsels they take in Church Affairs. Moreover, for the obtaining of Bishopricks, Cardinals do court Kings and Princes, their dependence upon whom afterwards, hinders them from speaking their minds freely; at least, if they were bold and willing enough to speak, yet they would easily be perverted into a wrong judgment by affection and interest. We could wish therefore that this custom were broken, and that all the Cardinals might have an equal Revenue, which would maintain them handsomly according to their Dignity; which provision we think might easily be made, if we would be willing to serve *Mammon* no longer, and would serve none but *Christ*.

These things being set right, which refer to the appointment of your Ministers, who are, as it were, the Instruments

ments for the right performing of God's Worship, and the well ordering of the People in a Christian Life. We must now come to those things which relate to the Government of Christian People: As to which matter, most holy Father, there is an Abuse in the first place to be corrected; and the greatest care is to be taken that Bishops especially, no nor Curates be absent from their Churches and Parishes, unless for a weighty cause, but keep their Residence: but especially the Bishops, since they are the Husbands of the Church committed to their care. For we appeal to God, that no sight can be more lamentable to a Christian man going through *Christendom*, than this solitude of the Churches. Almost all the Pastors are withdrawn from their Flocks, which are almost every-where entrusted with Hirelings. There ought therefore to be a great Penalty upon Bishops above all, and likewise upon Curates who are absent from their Flocks, and who ought not onely to be censured, but not so much as receive the Revenues of the Church, unless for some short time the Bishops obtain leave of absence from your Holiness, and the Curates from their Bishops. Let some of the Laws and Decrees of Councils in this matter be read, whereby it is provided, that a Bishop shall not be absent from his Church above three Lord's Days.

It is also an Abuse, that so many of the most Reverend Cardinals are absent from this Court, and do not so much as in part do any thing of that Office which belongs to a Cardinal. We think indeed that 'tis expedient for some few Cardinals to live in their Provinces, since thy are as it were the Root of the Papacy, that by shooting out its strings abroad in the Christian World, contains the People in their Obedience to the *Roman See*. But yet we think it were very much for the Interest of your Holiness, to recal them, though not perhaps every one, to their Residence in this Court: For besides that by this means they would ex-
ecute

ecclie the proper Office of Cardinals, the State and Retinue of your Court would be provided for, and the want of those many Bishops would be supplied, who ought to leave the Court, and return to their Churches.

Another great Abuse, and by no means to be endured, since 'tis a scandal to all Christian People, arises from the hindrances and restraints that are upon Bishops in the Governing of their Flocks, and chiefly in the punishing and correcting of wicked persons. For first, there are ill men, and especially Clergy-men, who by many ways exempt themselves from the Jurisdiction of their Ordinary. But then if they are not exempt, they besake themselves easily to the Penitentiary or to the Datary, where they presently find a way to protect their Impunity, and which is still worse, by giving of Money. This scandal, most holy Father, does so disturb Christian People, that 'tis not to be expressed: We beseech your Holiness, by the Blood of Christ, wherewith he hath Redeemed his Church, having washed the same in his Blood, that these foul blemishes be taken away: Let these mischiefs be removed, to which, if in any Republick or Kingdom allowance were given, it would in a little time fall head-long into ruine, and would not by any means be able to subsist long: And yet we think it is lawful for us, so that we have the doing of it our selves, to see these Monasters brought into the Commonwealth of *Christendome*.

In the Orders of the *Religious*, there is another Abuse to be corrected; that many of them are so degenerate, that they are grown scandalous, and their examples pernicious to the *Seculars*. We think the *Conventual* Orders are to be abolished, not by doing to any man that injury of Dispossessing him, but by forbidding them to admit any more: For thus, without wronging any one, they would soon be worn out, and good *Religious* might be substituted instead of them: but at present it were best, that all Children who

are not yet professed, should be taken from their Monasteries.

We think also, that as to the *Preachers* and *Confessors* that are sent out by the Fryers, there is need of Animadversion and Amendment, that great care should be taken by their Chief, that they be fitly qualified; and then that they be presented to the Bishops, to whom chiefly the Church is intrusted, to be examined by them, or by fit persons, and that without their consent they be not admitted to the exercise of those Offices.

We have already said, most holy Father, that it is by no means lawful to make any Gain by the use of the Keys: in which matter the Words of Christ stand firm and sure, *Freely ye have received, freely give.* This does not onely belong to your Holiness to take notice of, but to all who share in this power; and therefore we desire that it may be observed by your Legates and *Nuncios*. For as the custom which has much prevailed, dishonours this See, and makes the People clamorous, so the contrary would be exceedingly for the Ornament of the one, and for the Edification of the other.

Christian People are disturbed by another Abuse, which concerns *Nuns* that are under the care of the *Conventual* Fryers, wherein most Monasteries, publick Sacriledges are committed to the intolerable scandal of the Citizens. Let your Holiness deprive the *Conventuals* of this care, and give it to the Ordinaries, or to others as you shall see cause.

The publick Schools are most perniciously abused, especially in *Italy*, where many Professors of Philosophy teach that which is wicked; Yea, in Churches themselves, there are most ungodly Disputes; and if any of them are pious for the matter, yet Divine things are handled very irreverently as to the manner, and that before the People. Therefore, where there are publick Schools, the Bishops should be required to admonish the Readers not to teach Impiety to young

young Men; but to shew the weakness of natural light in questions concerning God, concerning the lateness or the eternity of the World, and, the like; and to direct them to pious Belief. And as no publick Disputations about such Questions should be permitted, so neither concerning matters of Divinity, which by this means would lose very much the esteem and reverence of the People: Those things should be disputed privately; and other Questions in Natural Philosophy, chosen for publick disputations. Which caution is to be given to all other Bishops, especially of the greater Cities where such Disputations use to be held. The same care is to be taken about the Printing of Books; and all Princes are to be Written to not to suffer any sort of Books whatsoever, without farther examination, to be Printed in their Territories. The care of which thing, should likewise be given to the Ordinaries. And because *Erasmus's* Colloquies are now-a-days wont to be read to Children in *Grammar* Schools, in which there are many things apt to dispose uneducated minds to Impiety; therefore the reading of those Colloquies, and the like, in such places, ought to be prohibited.

Now, besides these things which refer to the appointing of your Ministers in this care of the whole Church, and then in the Administration and Government thereof, your Holiness may please to take notice, that there are other Abuses introduced likewise.

The first concerns Apostate Fryars or *Religious*, who notwithstanding their solemn Vow, draw back from the Religion of their Order, and obtain leave not to wear the Habit of it: No, not the least appearance thereof, but only some handsome Habit of a Clergy-man. We say nothing now of Lucre, for we noted at first, that Merchandise was not to be made of the Power of the Keys received from Christ: We now say that this kind of Dispensation is not to be used. For the Habit is the sign of the Pro-

feſſion, to which theſe Apoſtates ought to be held, nor has the Biſhop power in this caſe, ſo true it is, that this Liberty ought not to be given to theſe men. Neither when they have broken away from their Vow to God, ſhould they be ſuffered to enjoy Benefices, or Cures.

There is another Abufe in the Collectors for the *Holy Ghoſt*, for *St. Anthony*, and others of this kind, which put Cheats upon Ruſtics, and ſimple People, and intangle them in a world of Superſtition. Theſe Collectors we think ought to be taken away.

Another Abufe there is in diſpenſing with a Perſon in Holy Orders to Marry, which is not to be allowed to any, unleſs it be for the preſervation of human Race in any Nation, where the Cauſe is weighty and of publick concern. This is eſpecially to be obſerved in theſe times, in which this Liberty is violently contended for by the *Lutherans*.

We conceive it alſo to be an Abufe, to diſpenſe with the Marriage of thoſe that are in the Second Degree of Conſanguinity or Affinity, unleſs it be for a weighty reaſon. Nor ſhould Diſpenſations be granted without other Degrees, but where the Cauſe is honeſt, and ſtill without Mony; unleſs the Parties were married before, in which caſe it is lawful to impoſe a pecuniary Punishment, in order to Abſolution from Sin already committed, and to convert it to pious uſes, ſuch as your Holineſs promotes. For as where there is no Sin in the uſe of the Keys to be done away, no Mony can be demanded, ſo where Abſolution from Sin is deſired, a pecuniary Muſt may be laid, and deſigned for pious uſes.

In the Abſolution of a Simoniack Perſon there is another Abufe, and 'tis a diſmal thing to conſider, that this Plague reigns in the Church to that degree, that ſome are not afraid to be guilty of Simony, and to go preſently for Abſolution. The truth is they buy their Abſolution, and ſo they keep the Benefice they bought before. We

We do not say that your Holiness wants power to forgive that Punishment, which is by positive Law appointed for this Crime, but that you ought not by any means to do it, that so horrible a Wickedness may be more effectually suppressed, then which there is none that breeds more Mischief and Scandal.

Neither is Liberty to be given to Clergy-men, unless for an urgent Cause, to dispose of the Goods of the Church by Will; least that which is for the relief of the Poor, be converted to private Pleasure, and the luxury of Building.

But neither are faculties to receive Confessions, with the use of a portable Altar, easily to be granted, for thus Ecclesiastical Affairs grow cheap, and that Sacrament also which is the principal of all the rest. Nor are Indulgences to be given above once a Year in every greater City. Nor ought a Commutation of Vows to be lightly yielded to; but where the Good is equivalent, and will bear it out.

It has been a Custom also to change the Wills of Testators, who have left a certain Sum of Money for pious and charitable purposes; which by the Authority of your Holiness is transferred to the Heir or the Legatee under pretence of their Poverty, &c. and this is gain'd by Money too. Surely unless a great change happens in the Estate of the Heir, by the Death of the Testator, so that the Testator himself in all likelihood, if he had foreseen that change, would also have changed his Will, it is an impious thing to depart from the last Will and Testament of the Dead. Of filthy lucre we have spoken so often, that we must mention it no more.

And thus according to our capacity having summarily described all those things which belong to the Duty of the Supreme Bishop of the Catholic Church; it remains that we say something of that which belongs to the *Roman* Bishop.

shop. This City of *Rome* is both the Mother of the Church, and the Mistres of other Churches, wherefore the Worship of God, and purity of Manners should flourish there most of all: But yet Holy Father all Strangers are scandalized, when they go into St. *Peter's* Church and see what slovenly ignorant Priests say Mass there, so habited and cloathed that they could not appear cleanly in a nasty House. This is so mighty an offence to All, that the most Reverend the *Arch-presbiter*, and the *Pœnitentiary* are to take care of this Thing, and remove the Scandal: And the like order is to be taken in other Churches.

Nay, in this City, Whores walk about as if they were goodly Matrons, or they ride upon Mules, and are at Noon-day followed up and down by men of the best account in the Families of Cardinals, and by Clergy-men. We see no such degeneracy in any other City, but in this, which is to be an example to all others. These Whores live in splendid Houses: 'Tis a filthy Abuse, and ought to be mended.

In this City also Malice and Animosity reigns amongst private Citizens, to bring whom to a right understanding, and to make them Friends, is a main part of the Bishop. Wherefore some of the Cardinals who are fittest for this Service, should be appointed to take up Quarrels, and to reconcile the Citizens to one another.

There are Hospitals, Pupils, and Widows in this City, the principal care of which belongs to the Bishop and Prince. Wherefore your Holiness may please to take a fit care about all this, by some Cardinals that are Men of Probity.

Now these are the things Most Holy Father, which we for the present have brought together, as our Capacity would permit, that as to us it seems needful, they may be Corrected. But you in your Goodness and Wisdom will make a more perfect judgment of every thing. We indeed tho we have not answered the greatness of the Concern,

cern, which is too hard for us, yet at least have satisfied our own Consciences, and cannot but conceive great hope, that under your Government we may see the Church of God purged, fair as a Dove, at Harmony with it self, and united into one Body, to the never dying Honour of your Name. You have taken to your self the Name of *Paul*, we hope you will imitate the Charity of *Paul*, who was a Chosen Vessel to carry the Name of *Christ* amongst the Gentiles. We hope that you are chosen to restore the Name of *Christ*, forgotten by the Nations, and even by us of the Clergy, that hereafter it may live in our Hearts, and appear in our Actions, to heal our Diseases, to reduce the Flock of *Christ* into one Sheep-fold, to remove from us that Indignation and Vengeance of God, which we deserve, which is now ready to fall upon us, which now hangs over our Heads.

The Names of the Cardinals, &c.

Gaspar Card. Contarene.

Joh. Peter Card. Theatine, afterwards Paul IV.

James Card. Sodelet.

Reginald Pole, Card. of England.

Frederic Archbishop of Brundisium.

Joh. Matthew Gibet, Bishop of Verona.

Gregory Cortese, Abbat of St. George at Venice.

Fryar Thomas, Master of the Sacred Palace.

THE
A D V I C E

Given, by some
 Bishops Assembled at *BONONIA*,
 T O

Pope Julius III.

Concerning the
Way to Establish the Roman Church.

Most Holy Father,

YOUR *Legat* at *Bononia* has given Us to understand, that 'tis your pleasure, That We, the *Bishops* lately Assembled in this City, by your Command, should three by three, separately consult about the most effectual means of *Establishing* and *Advancing* the *Apostolic See*, which is at present so much troubled, assaulted, and weakened by the *Perfidious Lutherans*: And that we should deliver in Writing our Opinions of this matter, that your *Holiness* may compare them together, and deliberate with your self about them as you desire. We therefore, the three *Bishops*, whose Names are to this, tho' neither our Prudence, Learning, or Experience in business, does avail much, will yet, in obedience to your Will, distinctly declare our Opinions, with such submission, that yet all shall be referr'd to the Judgment of your *Holiness*.
 But

But in the first place, with all Reverence imaginable, We would admonish *your Holiness* to take care least the same thing happen to this our Advice, which we remember lately happen'd in another Case, when some Cardinals with Select Bishops, Nine in all, consulted about this very thing, *viz. The Way of Reforming the Church*: and presented a Paper in which they offer'd their Opinions: For the things there, that ought to have been suppress'd and concealed, presently stole abroad, and were scatter'd and dispers'd even as far as *Germany*: and so all our Counsels were discover'd and laid open to our Enemies the *Lutherans*. And these things were of wonderful advantage to them in the opposition they made against Us; and 'tis incredible what hatred of Us they rais'd by the Books they publish'd upon those Advices: Affirming that We our selves confess there are many Errours and Abuses in the Church, which We are so far from being willing to correct our selves, that we do not stick to defend and maintain them by force, and persecute with the utmost rigour any one that dares but to open his Lips about the necessary Amendment of them.

The divulging that Council, most holy Father, believe Us, was a great disadvantage to our Affairs; God forgive him by whose fault or negligence it hapned: But truly there ought to be all care and diligence us'd, that this our Advice never come abroad; otherwise we shall add affliction to affliction, and heap evil upon evil: for We strike at things of the highest concern, and freely without any respect of Persons; we fall directly on the main cause; first, shew the Disease, and then offer a convenient Remedy. But these we say, are to be kept as Secrets.

When we had well, and long considered, what was the State of this weighty Controversie, recollecting all things from the beginning, (for we should always run back to the first principles) we at last found it to be this: The *Lutherans* hold and confess all the Articles of the A-

posles Creed, that of *Nice*, and *Atbanasius*. This is very certain, for we ought not to deny (especially amongst our selves) what we all know to be so true. And these *Lutherans* refuse to admit of any other Doctrine, but that alone, of which the *Prophets*, *Christ* and his *Apostles* were Authors; and wish likewise that all men would be content with those few things that were observed in the Apostles time, or immediately after, and would imitate the Primitive Churches; nor think of receiving any Traditions which it is not apparent, as the light, were delivered and instituted by our Lord *Jesus Christ*, and his Apostles. Thus do our Adversaries judge, but indeed they judge ill: We on the other hand, following the Opinion of your Holiness, would have all Traditions, Constitutions, Rules, and Ceremonies, which have hitherto been brought into the Church, by the Fathers, Councils, or any Private Man, (with a good intention) believed and received as Doctrine necessary to Salvation: But particularly as to Tradition, we believe as an Article of Faith, what the Council of *Trent*, lawfully Assembled, with the Holy Ghost, has Decreed in the 3d Session, *viz.* That our Lord *Jesus Christ*, and his Apostles, delivered more Precepts, relating both to Manners and Faith, by word of Mouth, than are in the Scriptures; and that these, without Writing, were handed down to Us: And although we can't prove this clearly, (for amongst our selves we plainly acknowledge, that we have no proofs, but some sort of conjectures, to make out what we teach concerning Tradition) yet we confess this to be true, because the *Roman* Church maintains it. This, in short, is the hinge on which the whole Controversie turns; hence these Tumults and Contentions proceed. But we ought to venture all to keep their Doctrine from spreading any farther, altho it has got too far already, which in truth can never enough be lamented: For 'tis no trifle that is under debate, but the safety and welfare of your whole State, and of Us, who are all
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your Creatures and Members, is now at stake. For in the days of the Apostles, (to tell you the truth, but you must be silent) and for several years after them, there was no mention made of either Pope or Cardinal; there were none of these large Revenues belonging to Bishops and Priests; no sumptuous Temples were raised; there were no Monasteries, Priors or Abbots, much less any of these Doctrines these Laws, these Constitutions, nor this Sovereignty which we now exercise over People and Nations.

But the Ministers of all Churches (as well that of *Rome* as others) were willingly obedient to Kings, Princes and Governours. Let your Holiness therefore judge how hard it would go with us, if by ill Destiny, we should again be reduced to the Primitive Poverty and Humility, again subjected to the wretched Servitude of being under the Command of others: This is therefore, as we said before, a matter of the highest moment.

Moreover, this in our judgment, is the onely way of avoiding this grievous danger. We find upon full examination of the matter, that the Glory, Authority and Power of the Church first arose when shrewd discreet active Bishops began to preside over it, who used their opportunities to obtain from the Emperours, that they would by their Authority and Power Establish the Primacy and Supreme Power over other Churches, in this See. And this Pope *Boniface* the 3d, amongst others, is said to have received from the Emperour *Phocas*. We observed likewise, that the Affairs of the Church began more and more to flourish every day, when Cardinals were created, the number of Bishops was encreased, and so many and so goodly Orders of Monks and Nuns were first founded. Nor can we doubt, but those Popes, Cardinals, Bishops, Monks and Nuns, have by their Cunning, their Inventions, Rites, and Ceremonies, turn'd away the Church from that ancient Doctrine which kept her so poor and humble, and have by

these Arts procured her Favour and Authority. We ought therefore to take the same measures to preserve her in that State to which they have raised her: That is, all kind of application and wit is to be employ'd; the number of Cardinals, Bishops, Monks, and Nuns is to be encreased, and to speak particularly, your Holiness is in the first place to take this course:

France, Italy, and Spain (notwithstanding the *Lutherans* boast that the greatest part of *Europe* is in their Interest) are content with your Empire, the last of which does most Religiously observe all your Laws and Constitutions, does not change or innovate in any thing. And as for that Nation you need not be solicitous; for you can find but few amongst the *Spaniards* who have not an abhorrence for the Doctrine of *Luther*: But if there are any Hereticks amongst them, they are such as rather deny that the *Messiah* is yet come, or that mens Souls are immortal, than question the Power of your Holiness. But without doubt, this Heresie of theirs seems to Us more sufferable than that of *Luther*; and the reason is plain, for these *Marani* tho' they believe nothing of *Christ*, or a future State, are yet wont to hold their tongues, or at most laugh amongst themselves, and in the mean time are not at all wanting in their Duty to the *Roman Church*.

But the *Lutherans* do not behave themselves thus, they openly dissent from Us, and endeavour what they can to weaken and ruine our whole State. *France and Italy* seem plainly to affect Innovations; and most of these Nations, according to the Copy that *Germany* has set them, are ready to lay hold on the next occasion to fall off from Us: Moreover, there are many eminent Cities in those two Provinces, who have no Bishop of their own, but are subject to the Bishops of the greater and most powerful Cities. Now your Holiness should choose out about a hundred of these, and create so many new Bishops to govern them. Then
add

add fifty more to the present number of Cardinals; and out of all these, Bishops, I say, and Cardinals, as well old as new, select thirty or forty of the most subtile, and most versed in Courts and Business, who are skilful in the Canon and Civil Laws: Keep these about your Person, let these be your Counsellors and Ministers in your most weighty Affairs, and private concerns: And send all the rest, as well those Bishops that are Cardinals, as others, into their respective Diocess: and order them to entertain the People with Plays, Shows, and all manner of Diversions. And let them present themselves to the People both in the Church, and riding frequently about the City, in as much pomp and splendor as they do at *Rome*. So will it come to pass, that the common People, who admire these Pomps and Ceremonies, and are wont to make much Money where there are many rich men; will at last be brought over either by Courtesie, or their own advantage to favour your side: And we need not fear for the future, what *Luther*, *Brentius*, *Melancthon*, or that late Heretick *Vergarius* shall Write. Oh! how much did it concern Us, that he should not have escap'd from Us, but have here been either clapt into Prison, or thrown into *Tiber*? For he who was brought up in your publick and private Affairs, is acquainted with a great deal of our concerns, and of all our Councils. But your Holiness has long hands, and in your great Wisdom will find a Remedy for this Evil: for it is, and ever will be lawful to take all ways to free our selves from the Snares of our Enemies; nor did we think fit to name those men, but for a very good reason; a word to the Wise. Then let your Holiness take care that these Cardinals and Bishops that reside in their Diocess, bestow Benefices on the Children of their Citizens; for this is an admirable and ready way to keep their minds steady in the Faith. And we know many of your Subjects who would long ago have embraced *Luther's* Doctrine, but for this one reason,

reason, that either they themselves, or their Brothers, or their Sons enjoyed some Ecclesiastical Preferment. Nor would it be amiss to send a great many of those Priests that they call *Chietini* and *Paulini*, into *France* and *Italy*: For, to say the truth, these common Priests and Monks do really abuse the Mass too much, which they say with little or no Devotion, chopping it up in haste, and making a publick Sale of it: Besides they live such dissolute profligate lives, that men deservedly give no longer credit to them, nor suffer themselves to be perswaded (though our Sophisters take great pains about it) that a wicked debauched Fellow can draw *Christ* out of Heaven to the Altar, free Souls from Purgatory, and obtain Forgiveness of Sins, both to themselves and others, and all this by the *Works Done*. Therefore these new Priests the *Chietini*, because they say Mass slower, and with greater gravity, take no Hire, but are content with their Meat and Cloathing, and in the course of their lives carry a greater shew of goodness, will restore Mass to its Primitive Authority, and recover its Reputation. You should likewise make it your business to get new Orders of Monks founded every-where: for they, believe us, do great service in the establishment of your Dominion. For you may consider how they have increased it by the Confessions, Preaching, and Worship which they have brought into the Church.. Besides, we are taught this by long experience, that the Sect of the *Lutherans* has been less able to intrude it self there where there is the greatest numbers of Monks (especially *Dominicans* and *Franciscans*) who have ever stoutly maintained your, and overthrown the Adversaries Doctrine.

Likewise give Orders to the Cardinals and Bishops who Reside, as well as to the Priests and Monks, that they institute new Fraternities, as they call 'em, in honour of this and that Saint. For our Brother *Thomas Stella*, or *Todeschin*, boasts that he contributed much to the Establishment and

Enlarging of your Empire, by Preaching the people in many parts of *Italy* into a zeal for these Fraternities, especially that of *Corpus Christi*. Moreover, let them make Supplications with the greatest show and pomp imaginable. Let them cause new Statues and Images to be made, burn Lamps and Candles before them, and use all sorts of Instruments and Organs in their Temples, these are the things I say, with which the people are chiefly delighted, and for whose sake they have almost forgot that Doctrine which was so destructive and pernicious to us.

Nor are these which we have mentioned the only things to be observed, but the most Reverend the Cardinals and Bishops, ought likewise to be mindful of this.

That they themselves sing Mass with the greatest Pomp and Magnificence they can possibly, and also Consecrate Fonts, Give Orders, Purifie Churches, Altars, and Burying Places, Christen Bells, Veil Nuns, in the Eyes of the people, and in the sight of all the Congregation. For the vulgar are given to admire, and to be amused, with these things, in the Contemplation of which their minds are as it were so intangled in a snare, that they have no relish for any other food; or any inclination to any other Doctrine. As indeed (to say the truth) they were designed for that purpose. And really in our judgment, these things should be augmented and multiplied, for if the introducing and appointing those few which we have now mentioned, were of such use to the settlement of your Kingdom, of what advantage would it be, were there some new ones added. For example, That threefold Oyl for the *Crismes* and for the sick is Consecrated every year upon *Maunday Thursday*: and that by one Bishop, together with Twelve Priests, with that thrice Repeated Adoration and Salutation, with those Exorcisms, with those breathings upon it, and with that rich Balm which is usual. Let your Holiness appoint, that the Consecration be not performed under five Salutations, and

and Twenty Priests: Command likewise that some other precious Lignor besides Balm, such as *Manna* be added, because we find it Raine'd that in the Wilderness, which therefore deservedly ought to take place amongst our Ceremonies. Likewise as often as the Water of *Baptism* is Consecrated, it is customary to put Salt and Oyl into it, and to dip the Paschal Taper thrice in it, and to divide it into four parts. Order that moreover, they mingle some Vinegar with it, for that was given *Christ* to drink on the Cross; and therefore that ought to be of some use amongst the Ceremonies. Also in the Dedication of Churches, the Bishops are wont to draw all the Letters of the *Latin* and *Greek* Alphabet with their Crosier in the dust, Command them to write the *Hebrew* Letters too, if they know them, (though that does not signifie much, for they do not understand *Greek*, and hardly *Latin*, and yet they can write it, and 'tis the same thing as if they knew them) for the reason of *Christ's* Crucifixion, was written on the Cross in those Three Languages, *Latin*, *Greek*, and *Hebrew*. And whereas the Bishops only Anoint the Palms of the Priests Hands, Order them to Anoint both the Palms and Backs of their Hands, as well as their Head and whole Face.

For if that little Oyl has so much Virtue to sanctify them, surely a greater quantity of Oyl will have more virtue for that purpose. Lastly, when Bells are Christen'd, they make a Perfume of *Frankincense* and other *Incense*, appoint that *Musk* and *Amber* be mixt with it, to raise and increase the Religion of the thing, and the wonder of the people. Once more, when any Bishop sets himself to officiate in any Divine Service, with Pomp and Solemnity he ought to have many Ornaments to distinguish him from ordinary Priests: such as (to omit the rest) the Bones and Reliques of some Dead Man, which he usually wears at his Breast, set in Gold in the Form of a Cross. Do you command him to hang a whole naked Leg, Arm, or Head of
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some Saint about his Neck, by a good thick Cord ; for that will contribute very much to the encrease of the Religious Astonishment of all that see it. The truth is, these Ceremonies were all invented and continued by Popes ; you therefore that are Pope, may if you please, augment them. Nay rather indeed, for that Purpose and Design which we mentioned, ought to do it. Besides, we would advise, that your Holiness should lay your Commands on those Cardinals and Bishops that happen to reside in their Dioceses, that they take care to have *Logick, Sophistry*, and the Art of the *School-men, Metaphisicks, the Decretals, Sextus, the Clementines, the Extravagants*, and the Rules of *Chancery* publickly Taught and Read in their Cities. It had been well, if Men had ever applyed themselves industriously to the Reading such sort of Books, for then our Affairs had never been in so bad a posture as they are ; but despising this sort of Learning, they began to employ themselves in learning *Greek and Hebrew*, and in a little time to examine the Translation of the Bible by the true Original, and to study Divinity, and the Antient Fathers of the Church ; and hence sprung all the Misfortunes we lye under ; therefore you must endeavour, that setting these Studies aside, Men should again fall to the Study of the School-men and of your Canon-Law, by which 'tis manifest, the study of Divinity was in a manner overwhelm'd and buried. But let your Holiness use caution in this: for we mentioned before only the *Decretals*, and *Sextus*, and the *Clementines*, and the *Extravagants*, and not that which is called the *Decretum*, which ought not to seem strange. For 'tis a pernicious Book, and lessens your Authority extreamly, although it seems in some places to enlarge it : For amongst other things, in several places it denies ; That the Pope can add the least Title to that Doctrine, which our Saviour delivered to us, and the Apostles taught ; for thus says the Canon, *Transferat, Ec. 24 q. 3.* "They change

" Truth into a Lye, who Preach any other thing then what
 " they received from the Apostles. This is a down-right *Lutheran*
Maxim: for what else do our Adversaries daily in-
 culcate, Then that it is not lawful to depart in the least de-
 gree, from those things that were in use amongst the Apo-
 stles? But who of us doth not every day often depart from
 them? Indeed in our Churches we scarce retain (as we
 hinted at the beginning) the least shadow of that Doctrine
 and Discipline, which flourisht in the times of the Apo-
 stles, but have brought in quite another of our own.
 Nay, we are expressly called Lyars by that *Decretum*, inas-
 much as we have done this: yet we have done it by the Ad-
 vise and Instructions of Popes; nay by their peremptory
 Order and Command. But we wish there were not so ma-
 ny Canons as there are of this kind, that enjoyn things
 directly contrary to what the Popes, and all of us do eve-
 ry day (we speak of Matters of Faith and Doctrine, not of
 Manners.) Take one or two of them for instance. Thus
 says the Canon that begins *Contra 25. q. 1.* Nothing can
 be establisht contrary to the Constitutions of the Fathers,
 nor any thing alter'd, no not by the Authority of this See.
 And then another Canon, that begins *Ideo, &c.* says, Thus
 by the Divine permission we are so made Pastors of Men,
 that we ought not in the least to transgress what ever our
 Fathers in their Sacred Canons or Civil Laws have appoint-
 ed, for we go against their most wholesome Institutions, if
 we do not keep inviolably, what they according to Divine
 Pleasure have ordained. Do not Pope *Zosimus* and *Leo* the
 Third, (nay and the whole *Roman Church*) plainly here de-
 clare aloud, that the Authority of this See can do nothing
 against the Canons, against the Law, and against the Ordi-
 nances of the antient Fathers, which ought to be Religi-
 ously observed? How therefore shall we answer our Ad-
 versaries, when they press, and urge us with this, and turn
 that of the fifth Psalm upon us? There is no certainty in
 their

their Mouth; for they accuse us of lightness and inconstancy, who have such express Canons, which forbid the Popes to alter the Decrees of the Fathers, or to do any thing contrary to them; and notwithstanding all this, there is nothing more frequent than the presumption of altering what has been Established by the Antient Fathers and Councils. How, I say, shall we answer this, especially since the Book of Decrees is so celebrated and famous, and is in all Schools, Courts of Judicature, and Churches, held in the greatest Honour and Esteem? And besides, those few which we have given you a taste of, it contains a great many others, that favour the Cause of our Adversaries, and favour it in such a manner, that they seem to have been pen'd by some of them. Moreover, we shall consider of some course to be taken with these Decrees, for it seems very absurd, that any thing should be taught, which is contrary to what your Holiness does not only do, but commands to be done.

But we have reserved the most considerable Advice which we could at this time give your Holiness, to the last: And here you must be awake, and exert all your force to hinder, as much as you can possibly, the Gospel from being read, especially (in the vulgar Tongue) in all the Cities that are under your Dominion. Let that little of it which they have in the Mass serve their turn, nor suffer any Mortal to read any thing more; for as long as Men were contented with that little, things went to your mind, but grew worse and worse from that time, that they commonly read more. This in short is the Book that has beyond all others raised those Storms and Tempests, in which we are almost driven to destruction. And really who ever shall diligently weigh the Scripture, and then consider all the things that are usually done in our Churches, will find there is great difference betwixt them; and that this Doctrine of ours is very unlike, and in many things quite repugnant to it. And no sooner does any man discover this, being set

on by some of our Learned Adversaries, but he never ceases bawling against us, till he has made the whole Matter publick, and rendred us odious to all Men. Therefore those Papers are to be stifled; but you must use caution and diligence in it, least that create us greater disturbance.

* Author of
e Poem Dell
nr 13.

* *D. John Della Casa* Archbishop of *Beneventum*, the Legate of your See at *Venice*, behaved himself handsomly in that business; for although he did not openly and avowedly condemn that Book of the Gospel, or order it to be suppress'd, yet in an obscure dissembling manner, he insinuated as much: whilst in that long Catalogue of Hereticks which he put out, he has found fault with part of the Doctrines maintained in it; particularly some certain Chapters which seem most to make against us. Seriously, a renowned Divine Action, what ever others chatter: for at first blush it seem'd ridiculous to many, that he should condemn so many Authors at once, who writ about Religion, when himself had never read so much as one syllable of Divinity, and Publisht I know not what, to which he gave this Title, *Of the Divine Art*. But this is nothing, and they who censure this in him, have little business of their own to employ them, and shew themselves to be great Novices in the Court of *Rome*. For he, as he is a true and eminent Courtier, spake freely what was his Opinion, which we think makes much for his credit.

It now remains, *Most Holy Father*, That we should in short make a Reply, to what may perhaps be objected by you, that having done this we may finish our Epistle.

Your Holiness therefore perhaps may say, If it is at this time so dangerous a thing to hold a Council of these Bishops, tho' few in number, least some of them should dare to raise a clamour, and be severe against my Dignity to undermine it. How much more dangerous would it be, if besides these there were a hundred others Created? We shall offer three things in answer to this: First, Look (as you generally do) that

that those Bishops, who are to be created, be ignorant and unlearned, but very skilful in the Affairs of Court, and addicted to the interest of your Family; for that alone will suffice. Then avoid a Council as much as you can, tho' *Cæsar* be very urgent, clamorous and importunate. Lastly, If onely to save your fame and reputation, you desire or would seem to desire a Council, you may reassemble that. But (as has been hitherto) let there onely be admitted, who you are certain will go on your side, and let the others be kept out, and driven away. But of all things, be most careful, that no Embassies from any of the *German* Princes, who are of the *Ausburg* Confession, come into the Council. For, good God! what mischief, what damage did we many ways receive by the Embassy which the Duke of *Wirtemberg* sent to *Trent*? I wish *Crescentius* the Legate had fag-goted them up together, both *Theoderic* of *Pliennigen*, and those two Doctors, *Werner* of *Muchingen* and *Hieronymus Gerardus*, as well as those two scurvy Divines, *Brentius* and *Burlinus*, (for those were the Duke's Embassadors) and so thrown them into the next River *Athefis*: nor should he have spared *Sleidan* the Envoy from the R: P. of *Strasburgh*.

For since they could not obtain their Audience of the Council (and Hereticks are not worthy to be heard) they return'd into their Countrys with greater animosity against your Holiness than they had before: There they write Books against us, and embroyl every thing. It had been therefore much better Policy not to have kept our Faith with them (as our Canons order) but made them Inhabitants and Free-men of the River *Athefis*, as an example to all other Hereticks, that they presume not to come near our most Sacred and Holy Councils.

These are the things, most holy Father, which in obedience to your Holiness, we thought fit to offer to you, being ready to have given better if we could: We truly have spoke freely and ingenuously what we thought: but we must

must again and again put you in mind, to be careful that these things be not divulged. And if you act according to our Advice we have no small hopes that your Holiness will preserve *France* and *Italy* (for as we said, we have no apprehensions of *Spain*) in the Faith, and establish and strengthen your Kingdom: As for *Germany* (to tell you the truth) we can by no means hope it will ever be reduced under your Command. Therefore we advise you to throw away all thoughts of it. For if *Cæsar*, when Victorious, after he had granted so many Articles, which are plainly repugnant to the *Catholick Church*, (as you may see in his *Interim*) could not bring that Nation to an agreement with us; you may be certain there is no way left to regain it. Add to this, that the People in thirty six years are quite degenerated into another race: For they who were born and educated under your Government, who had a singular sense of their Duty to you imprinted on their nature, are dead: and there is on the other hand, a succession of young Men, who as they had no experience of your Doctrine, neither love or admire you; insomuch, as they do not stick (Oh Villany!) to call you *Antichrist*: We know there are some indifferent good Scholars who favour us heartily, and really wish to restore those things that were deliver'd them by our Ancestors, and re-instate you in your former Power: This they endeavour with all their might, and sometimes scatter their Notions in Company, sometimes publish Books to maintain and support the sinking Papacy. But these are much the fewest, and of no authority or judgment, therefore they can do nothing. But 'tis wonderful to see with how much greater vehemency and affection the *Germans* are carried to hear those who teach the *Lutheran* Heresy, than to frequent Mass, or hear them that preach your Doctrine. Lastly, All *Italy* saw the Letters of Cardinal *Pool*, your Legate, who is to reclaim *England* from Heresy; who writ in this manner:

'We staid for some days at *Tilinga* and *Ausburgh*, and
'made

'made most diligent enquiry into all matters belonging to
 'Religion: But we found nothing of this kind that could
 'please Us. For the Churches of our Adversaries are e-
 'very day wonderfully frequented, and their Preachers sol-
 'low'd with great alacrity: Ours on the other hand are
 'forsaken; and if you saw our Churches, you would call
 'them Deserts, there are so few, and those I know not
 'who, old Men and Women that come to Mass. Thus
 he, and his Friends, particularly D. *Aloysius Priulus*, writ a
 great deal to this purpose: In short, we may despair of
 that Nation. Therefore your Holiness may very lawfully
 exact something more than ordinary from them who are
 still your Subjects; that what you lose out of your Reve-
 nue by their Revolt, may be thence supplied. But we
 would likewise admonish you of this, that in raising Mony
 out of the *Datary* and *Penitentiary*, as they call it, and o-
 ther Offices, as also in the exaction of Tithes and Tribute
 you use circumspection; and tho you are desirous to pick
 up Mony from every thing, yet carry your self so in it, as
 to silence the Clamours of People for the future. 'Tis cer-
 tain indeed, that all the Riches of the World are Yours,
 who are *Christ's* Vicar, to whom the Possession of all things
 belongs, and therefore You may lawfully take what you
 please any where; but do this neatly and dextrously;
 for (let us confess the Truth) 'tis incredible with how
 great hatred People are incensed against You, and what
 horrid things are spread amongst the Multitude concern-
 ing You; and there has hardly been any Pope, to whom
 both in Words and Writing, they have more manifestly
 declared their Averſion. For, as for *England*, upon which
 You value your self so much, as if it were to be ascrib'd
 to your good Fortune, that that Queen takes care to ex-
 tirpate Heresie out of the Kingdom: You have certainly
 no share in that Praise. Then We fear least that sudden
 Felicity should not be lasting. Besides, the Queen stiles
 her

her self Supream Head of that Kingdom, next, and immediately after Christ; so that, tho the old Worship and Ceremonies were never so much restor'd, Your Power and Authority is not to be retrieved: In short, You must be very watchful, and face the Storm, unless You are desirous to venture all at one Cast.

Wishing Your Holiness all Health, We humbly Prostrate, Kils your Sacred Feet.

Bononia, Oct.

20, 1553.

Your Holiness's

most Devoted

Servants and Creatures,

Vincentius de Durantibus,

Bishop of Terimula.

**Giles Talceta, Bishop of
Caprula.**

**Gerards Burdragus, Bishop
of Theffalonica.**